



Perlegi Tractatum bunc cui Titulus est
(A relation of the Christians in the
World) *eumque typis mandari per-*
mitto.

Iulij 29.
1639.

Sa. Baker.





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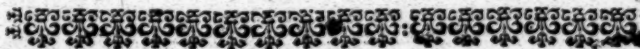
A RELATION

Of the
CHRISTIANS
in the World.



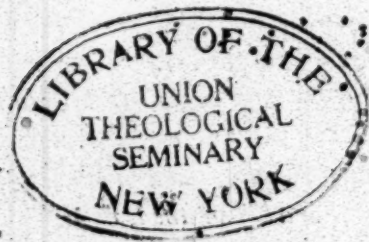
Revelations 7. 9.

*After this I beheld, and loe, a great Multitude,
which no man could number, of all Nations, and
Kinreds, and People, and Tongues, stood
before the Throne and before the Lambe.*



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MOLT



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Reverendissimo in Chri-
sto Patri ac Domino Honoratissi-
mo, Domino *Gulielmo* Cantuariensi
Archiepiscopo, totius Angliæ Primate ac Me-
tropolitæ, Regiæ Majestati & Consilij
Sanctioribus, Academia Oxoni-
ensis Cancellario, & Patrono
suo Colendissimo.



*H*abes in libello isto (am-
plissime Præsul) Ec-
clesiæ Catholicæ statum,
et pomeria. In quo, Au-
gustam Ecclesiam Ca-
tholicam, non angustiis modo Ro-
mani Pontificis limitibus, (ut in-
cassum somniant Pontificij) circum-
scriptam; nec in obscuro aliquo, ut A-
fricæ, angulo, (ut non minus olim vane

A 3

con-

concluserunt Donatistæ) coarctatam;
 sed vere Catholicam: Hoc est, Uni-
 versaliter extensam, & ab Oriente
 in Occidentem, et a meridie in Sep-
 tentrionem sparsim diffusam videri
 licet. Et mihi certe summa delecta-
 tio, et consolatio fuit, cum legendo
 invenissem, et contemplando intellex-
 issem, quam magna sit domus Dei
 Omnipotentis; quam ingens possessio-
 nis ejus locus; quam fortis Ecclesia,
 columna Dei viventis; contra quam,
 nec tyrannorum hujus mundi malitia,
 nec potestatum infernarum astutia,
 quicquam sint prævalitura. De De-
 dicatione huius Operis, (cum argu-
 mentum sacrum sit, ac Ecclesiasti-
 cum) non diu deliberandum fuit, cuius
 tutelæ Consecrarem. Tibi (Illustris-
 sime

sime ac Reverendissime Præsul,
 (qui in Anglia nostra summus es
 Sacrorum Præses, et Ecclesiæ Pa-
 tronus, non vigilantissimus mo-
 do, sed et verissimus,) *optimo iure*
dicari debet.

Ignosce itaque (Reverendissime
 Præsul) *huic meæ in dedicando* *παρρησία* :
et dignare etiam (*suppliciter oro*) *boc*
meum qualecunque sit opusculum, sub
alarum vestrarum umbra protegere.

Ego sane iam annosus, et senio con-
 fectus, hoc opus non sine magno labore
 & multis vigilijs concinnatum, ad
 lucem publicam, (*Reverentiæ ve-*
stræ patrocínio fretus,) fidens
 expono. Mibi quidem, in istiusmodi
 rhapsodijs conscribendis, cæpisse sat est.
 Nunc, ut alij, longe me eruditiores, ad
argumentum

gumentum isthoc prosequendum et
 illustrandum instigentur, vestrum erit.
 Quod ut usui publico sit, Deum
 Optimum Maximum precor, per Ie-
 sum Christum, ut Authoritatem ve-
 stram Ecclesiæ tranquillitati quam
 diutissime servet.

Amplitudini vestræ

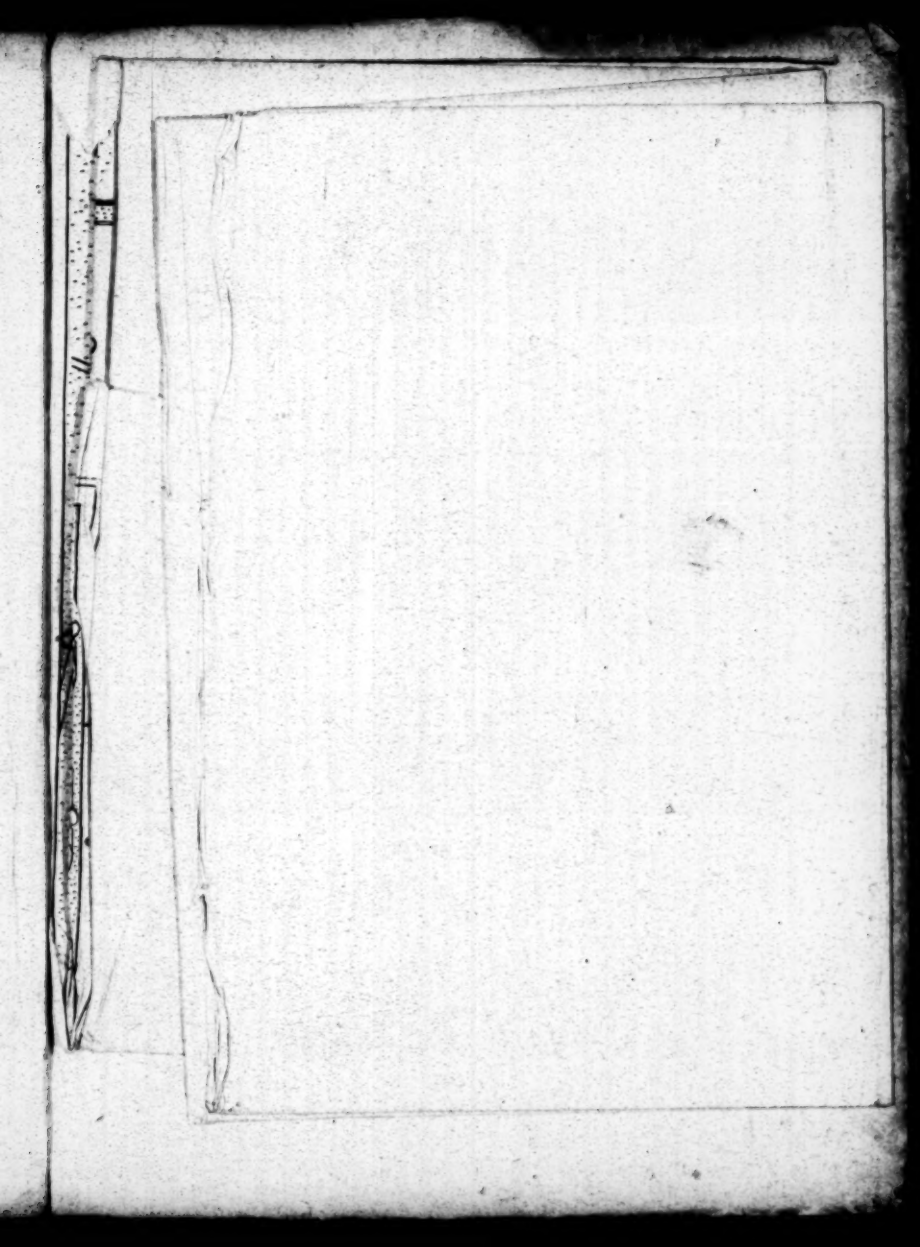
addictissimus,



Reverentie vestræ

servus humillimus,

Ephraim Pagitt.



In Europe are 4
Sorts of christians
The Protestants
Papists
Moscovits
Greekes
These two last agree
With the Protestants
and are not subject
to the Pope



CHRISTIAN
NOGROPHIE



Christianitie
In a manner lost for want
of teachers here have bene
some 100 of Bp and more
only left

Libiadeserta

AFRICA

Midland

Patriarch of
Alexandria
The christians in Egypt
Called Cophis under
the Turke

Nubia Dangle

Tigari

The A
Chr
Vn

Vangue

Goiam

Gongo

Tigremaon

Some
Christ
Angola

Cafates

Zai
re

Cefala

Zanzibar

In Africa are
The Cophite Under
the Patriarch of
Alexandria
And the Abassin
christians in Ethiopie
Under theire Abunna
or Patriarch



In Asia are the christi
ans vnder the Patriarch of
Ierusalem, and Antioch, the
Amemians, Georgians, Circassians
Christians in Cazan and
Astracan^{ect} vnder the Patriarch
Mosco.
of ASia the lesse vnder the
Patriarch of Musall, The Iacobits,
Christians of S^t Thome, Maronites^{ect}

CHRISTIANA NOGRAPHIE





70
65
Tenduc
Many
Christians
Egrinud
Some Christians

Cariam Some
Christ: Mangi Some Christians

Tartaria more Christians than
any others in the Latin Church
Pat. of Yu
ASIA
Tangut Some
Christians

Sucur Some
Christ: Chinchualas
Some Christ:

co maria

ki Tartars

Carcham
Some Christ:

Quinlai
Some Christ
China some
Christ:

Japan Some
Christ
40

armachan
Some Christians

Calar Some
Christians

Sanchy Nanquin

Corazan
Some Christians

Tartus Some Christians
Some writ that the vie men
that came to Christ dwell
here

Quinzi

rad

India
Some Christians

Cchin Sina Some

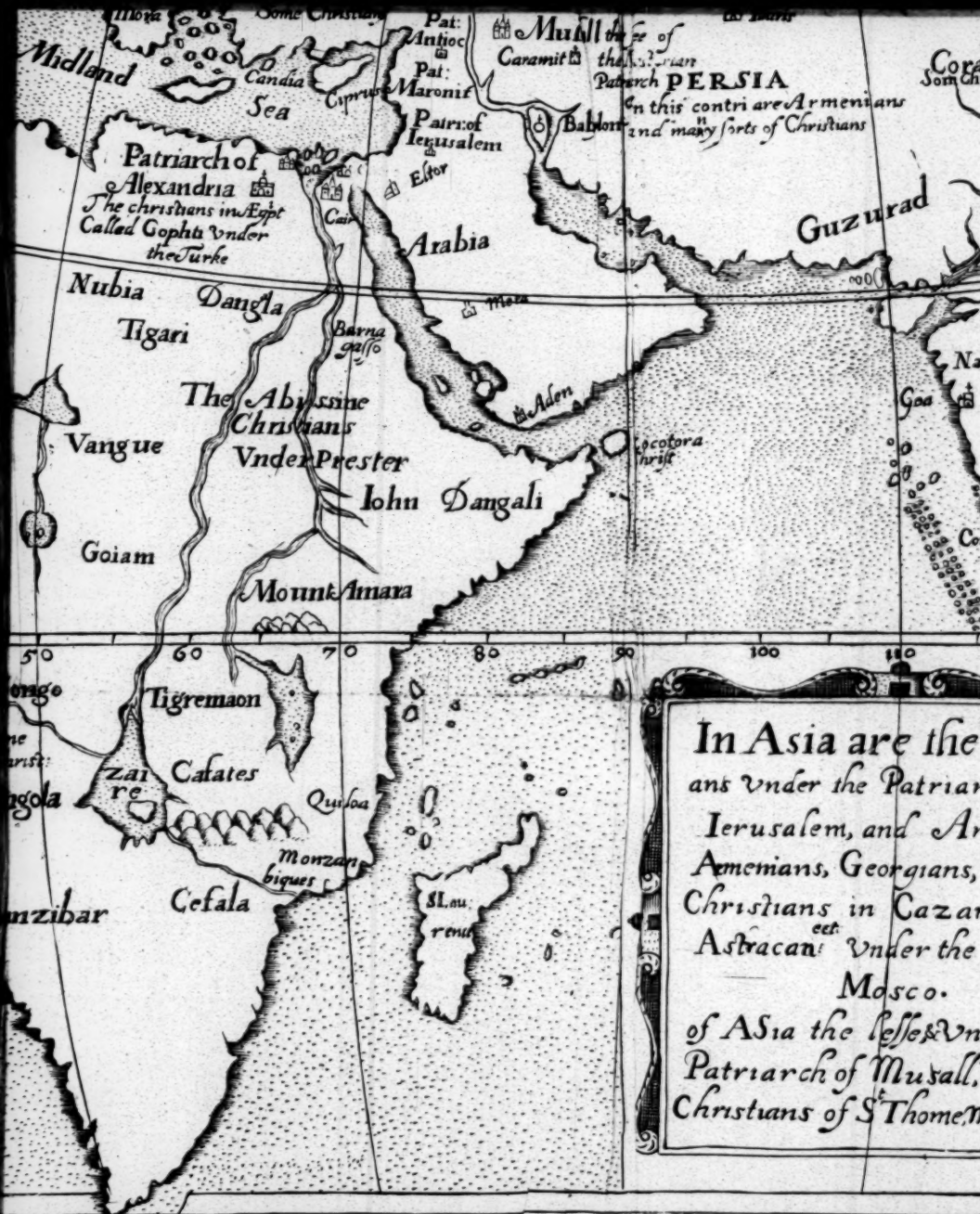
Lu
co
nia

Christians
St Tome

Narlinga

Camba

UMI







A Relation of the Christians in the *WORLD.*

HAving made a diligent enquiry of the estate of the Church of God upon Earth, I doe finde, that it is not confined to any one Country or Nation; nor impaled within any one Bishops Dioces; but truely *Catbolick* or universal, dispersed over the face of the whole Earth. Our blessed Lord and Saviour being ready to ascend into Heaven, commanded his Apostles, saying: *Goe yee* Mat. 28.19.
B and

and teach all Nations, baptizing them in the Name of the Father, of the Sonne, and of the Holy Ghost; And this his Commandment the holy Apostles (being inspired from above) put in execution. *They went forth and preached every where, the Lord working with them.* In the Ecclesiasticall Histories the Countries and Nations are named in which, and to whom, they preached. And although some are perswaded that those Churches are altogether perished, or become hereticall; yet according to our Lords promise of Assistance (not only to his holy Apostles, viz. *I am with you alway* but also to their Successors preaching after them *even to the latter end of the world*) Christianity in the substantiall and essentiall points, of it remayneth in many of these Countries to this day. And truly it is to mee a matter of great consolation, (in so many changes of this VVorld, and oppositions of wicked men against them that doe professe the Name of our Lord Ie-
sus

sus Christ) to see the Church of God
 preserved, and propagated upon the
 face of the Earth: and not only the
 Doctrine of Christian Religion but
 also the ancient Ecclesiasticall Policie
 and government of Bishops to be main-
 tained, and defended, (through the pro-
 vidence of Almighty God) not only by
 Christian Princes, but also by *Mahume-*
tan and *Pagan* Kings.

The *Turks*
 doe not
 only permit
 but defend
 every man
 in the exer-
 cise of his
 Religion.

<i>The world may be di- vided into the</i>	<i>Old, known to the</i> { <i>Europe,</i> <i>ancients which may</i> { <i>Asia,</i> <i>be subdivided into</i> { <i>Africa,</i>	<i>The divisi- on of the World.</i>
	<i>New, late</i> { <i>America.</i> <i>found out</i> { <i>which</i> { <i>may bee</i> { the { <i>North</i> } un- <i>sub-divi-</i> { and } known <i>ded into</i> { <i>South</i> } lands.	



E*Vrope* hath in Longitude (as some write) from the further part of *Ireland* West, and the River *Tanais* East, about 2166 Miles, and in latitude 2220 Miles, or thereabouts. *Affrica* is about twice as large as *Europe*; and *Asia* is esteemed to be larger than them both.

I finde in *Europe* foure sorts of Christians: viz.

<i>Protestants,</i>	}	{	<i>Muscovites,</i>
<i>Romanists,</i>			and <i>Greeks.</i>

¹ *Protestants*
England.
Scotland.
Camdens
Brit. pag. 2.
Ireland,

The Protestants who inhabit the Kingdomes of *England* and *Scotland*, being about 1836 miles in compasse, and *Ireland* conteyning about 400 Miles in length, and 200 in breadth. *Gildas* writeth, that *Britanie* received the Faith in the time of *Tiberius*. *Nicephorus*, *Dorotheus*, and others also write, that the
Apostle

Ecclesia

Ecclesia

Occiden-
talis,

Reformata
in Regnis,

Angliæ,
Scotiæ,
Hiberniæ,
Daniæ,
Norvegiæ,
Sueciæ,
Transilvaniæ.

Inha
Chri
cys m

Pontificia, in

Hispania
Italia,
Francia.

Inhabitant etiam
Christiani, Protest
tibus mixti partem

Orientalis

Græca, sub Patriarcha

Constanti
Antioche
Alexand
Hierosol
Moscov
Bulgaria
Iberia se

Chaldea, aut Chaldeis
lingua vicina: hæc Eccle-
sia dividitur in eam cui
imputatur, quod sit

Nestori
sul ali
tanis &
tant,
Monoph

Inhabitant etiam hi
Christiani, Pontifi-
cjs mixti,

Germaniam,
Poloniam,
Franciam,
Helvetiam,
Rhetiam,
Hungariam,
Bohemiā,
Belgiam.

etiam hi
Protestan-
partem

Germaniæ,
Poloniæ,
Franciæ,
Belgiæ,
Helvetiæ,
Rhetiæ,
Hungariæ,
Bohemiæ.

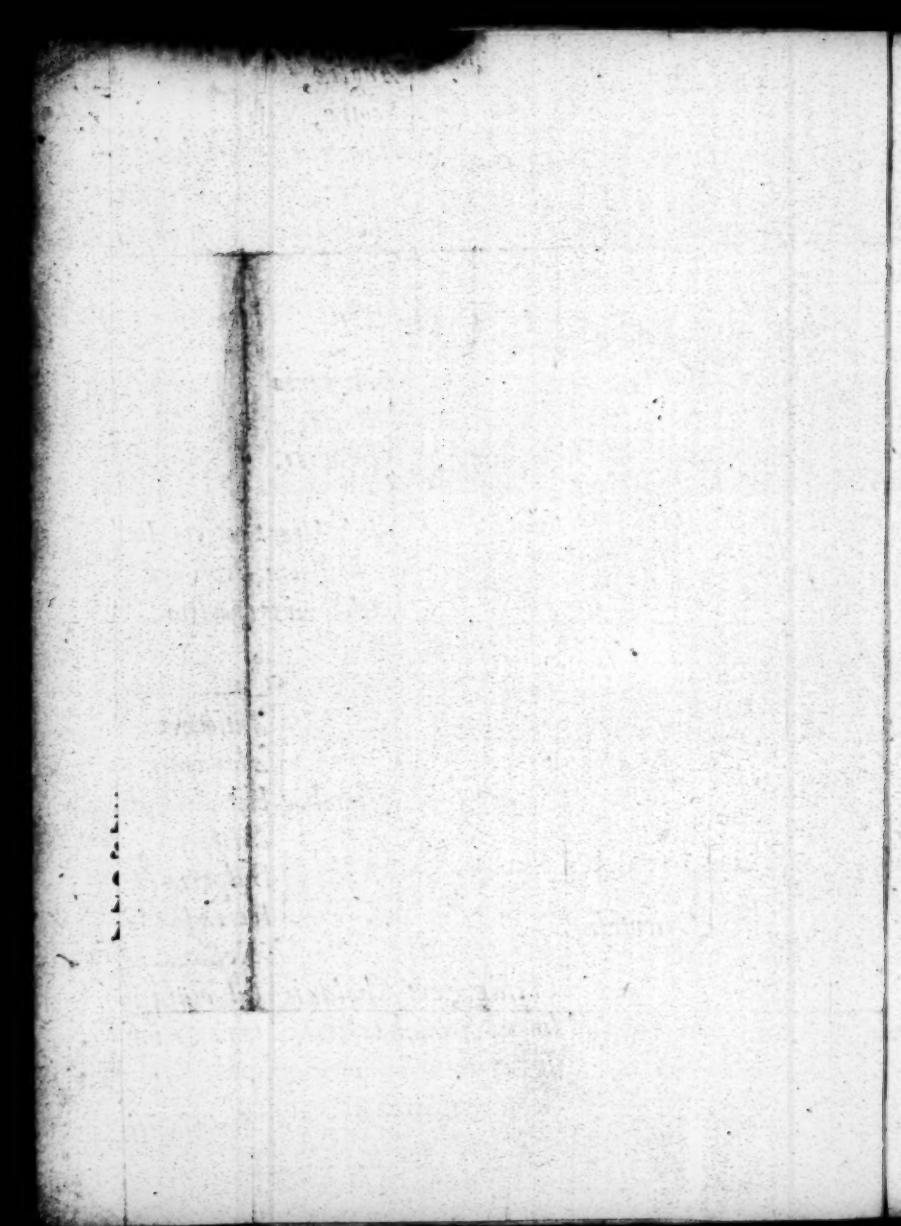
Constantinopolitano,
Antiocheno,
Alexandrino,
Hierosolymitano,
Moscoviæ,
Bulgaricæ,
Berbericæ seu Georgianorum.

Nestoriana sub Patriarcha de Mo-
sul alijsq; hi Christiani. Mahume-
tanis & infidelibus mixti, inhabi-
tant,

Monophysitica

Armeniorum,
Jacobitarum,
Coptorum seu Christianorum. Egyptiacorum,
Æthiopum seu Abassinorum.

Babyloniam,
Assyriam,
Mesopotamiam,
Parthiam,
Mediam,
Cathaiam,
Tartariam,
Indiam, &c.



Apostle *Simon Zelotes* preached in *Britanie*,
and that he was Crucified, & lyeth buried there : some suppose that he came with *Joseph of Arimathea* into *Britanie* : which *Joseph* you may read in Cardinal *Baronius* his *Annals*, to have arrived here about the five and thirtieth yeare of our Lord. *Aristobulus*, one of the seventy Disciples, was one of the first Bishops of *Britanie*.

Ann. Anno.
35. addis.
mar. manu. S.
qua habetur
in Bibliothe-
ca vaticana.

Dorotheus.

Some write that the *Scots* had a Bishop calld *Palladius* about the year 196. in the time of *Dorotheus*, who first of all the Kings of *Scotland*

The memory of these Arch-Bishops following, (*viz.*) Of *Pattick* in *Ireland*, *Palladius* in *Scotland*, and of *David* in *Wales* ; who Preached the most sweete Name of our Lord and Saviour Iesus Christ in these Countries before named, will never be forgotten.

In *St. Peters Church* in *Cornhill*, *London*, remaineth a Monument, declaring that King *Lucius* founded that Church for a Bishops See, and of a succession of Arch-Bishops there for 400 yeares. *Elvanus* sate Arch-Bishop there, by whose preaching, with others, King *Lucius* had

stamped the Crosse upon his coin, being the badge of Christianity. *Merm. de conv. p. 60*
Quorum san-
cta predica-
tione rex Lucius

& totius Britannia primates Baptismum susceperunt. Lib. sa. Teitai Ecclesie landaven. Archiep.

Arles anno
350.

beene converted : as also *Restitutus*, a married Bishop, who with other British Bishops subscribed the Synode at *Arles*, Anno 350. Neither is *Vodinus*, one of the Archbishops of London, to be left in oblivion, who was murdered for reproving King *Vortiger* for putting away his wife, and marrying *Rowen* daughter to *Hengist* an Infidel. Reverend *Bede* telleth us of many Learned men and Bishops, in Britany before and about the coming of *Austin* the Monk : As also of Bishop *Aidan* and *Finan*, who are at this day reckoned among the Romish Saints although they would have no Communion with the said *Austin*. Likewise, Arch-bishop *Cranmer*, Bishop *Ridley*, Bishop *Latimer*, and others, who restored Religion to the ancient Purity, and sealed their Confession with their Blood, will be had in Everlasting memory. There are now in the Kingdomes above named eight Arch-bishops, and about eighty Bishops. The Clergy in these Kingdomes are learned, best provided for, and the most honorable of the reformed Churches. The

The *Bishops* are *Barons*, and sit in their *Parliaments*: and two of the *English Bishops*, viz. *Durham* and *Eley*, have some *regalities* in their *Diocesses*. In ancient time the *Kings of England* placed *Clergy-men* in the greatest *Offices* of the *Kingdome*. The *Protestants* also inhabit the *Kingdome* of *Denmark*, with the *Balticke Islands*, and the great *Islands* in the *Ocean*, as *Jlands* part of *Freisland*.

The *Kingdome* of *Norway* being in length about 1300. miles, and not halfe so much in breadth. There are in *Denmarke* and *Norway* two *Archbishopricks*, and foureteene *Bishopricks*. These *Kingdoms* received *Christianity* from the *Apostles* or *Disciples*, as *Merman** affirmeth. There were two *Danish Bishops* in the first *Council* of *Nice*, viz. *Marcus Metropolitanus* & *Protogenes*. . **Merm* theatru convers. pag. 83.

The *Kingdome* of *Sweden* bigger then *France* and *Italy*, in which *Kingdome*

The *Lord Chancellor*, the *L. Treasurer*, the *L. Privy Seale*, the *Mr. of the Roles*, the *Chancellor* of the *Exchequer*, the *Treasurer* of the *Houhold*, the *Mr. of his Jewel house*, with many others. *Vide Stow*, p. 266. Moreover in the absence and minority of the *Kings*, divers *Clergy-men* have bin *Custosses* or *Vice-royes* of the *Kingdome*,

As there have beene of the *Clergy* about 160. *Lord Chancellours of England*, 20 *Lord Treasurers*, & all the *Lord Keepers* of the *Privy Seale*, were generally *Clergy men*. The *masters of Roles* were all *clergy men* untill the 25. year of *K. Henry 8.* There have bin 12. *Clergy-men* *Lord chief Justices* of *England*. The *virtuous K. Edward 3.* having a great care to advance such persons in the great *Offices* of his *kingdō* and *houhold*, as did excel others in *innocency* of *life*. About the 39. of his *raigne*, had these *clergy me officers*.

Mira, de is one Arch-Bishøpricke, and seven Bi-
stas. relig. p. shøpricks.
 128.

Transilva- The Kingdome of *Transilvania* in a
nia. manner intire.

Poland. In the Kingdome of *Poland* (being of no
Brerw. en- lesse space than *Spaine* and *France* laid to-
quire pref. gether) the Protestants in great numbers
 are diffused through all the quarters
 thereof; having in every Province their
 publicke Churches orderly severed, and
 bounded with Dioces.

There are also in *Polonia* many *Greeks*,
 or *Russes*, who have eight Bishops, whose
 Metropolitane is the Arch-Bishop of
Matth. a *Kiovia*. These Bishops are not beggarly,
Micom. l. 2. but well provided for, and of good e-
 steeme. *Jsidore*, Arch-Bishop of *Kiovia*,
 before named, went to the Councell of
Florence, attended with 100. Horse.

There are also many *Armenians* Chri-
 stians, whose Bishop is resident in *Leo-*
polis.

France. In *France* the Protestants had at the
 conference of *Poisse* 2150 Congregations.

In

In this *Christian* Kingdome, *Philip* the *Apostle*, with many holy *Bishops*, preached the faith: as *Dionysius* Disciple of *S. Paul*, the first *Bishop* of *Paris* and *Martyrs*, *Lazarus Photinus* Disciple of *Polycarp*, and *Irenaeus* B. of *Lions*, *Hilary* B. of *Poitteurs*, who tooke great paines to purge *France* from the *Arrian* Heresie; *Remigius* Bishop of *Rhemes*, who baptized *Clodoveus* the first *Christian* King of *France*. Neither should wee forget *Germanus* Bishop of *Anxer*, nor *Lupus* Bishop of *Tros*, who crossed the Seas to aide the *British* Bishops against the *Pelagians*.

Lazarus was the first Bishop of *Masikea*. *Doroth*, in *Synop*.

Bed. l. i. c.

The Protestants have also the greatest part of *Germany*: all the temporall Princes of note, being of late Protestants, except the Dukes of *Bavaria* and *Cleere*, and in a manner, all the *Free Cities* and *Hanse Townes*. The Protestants detain also in their possessions the *Archbishopricks* of *Magdenburgh* and *Breame*, with the *Bishopricks* unto them belonging. As also the *Bishopricks* of *Verdden*, *Halberstad*, *Osna-*

Part of *Germany*.

Thestaur. *Polis. Apot. 6*

Mira de *stat. Relig.* *lib. i. cap. 33.*

Mercat. pa. burgh, and Minden. When *Magdenburgh*
134.

Theat. con-

vers. pag. 57.

was converted to the Faith, *Albert* was there Bishop. *Cresceus* Disciple of Saint *Paul* was one of the first Bishops in Ger-
many; and *Winibrode* an *Englishman*; commonly called *Boniface*, is Famous amongst the Archbishops of *Ments*, whom the *Pagans* murdered in hope of prey, and found only in his Coffers a few bookes and Relicks. The first Bishop of *Wertburgh* was *Burchard* a *Britaine*: this Bishop is Duke of *Franconia*, and Lord of part of *Vortland*. The first Archbishop of *Breme* was *Ausgarius*, who converted *Erick* the third King of *Denmarke*. Also in these later times, the memory of *Doctor Luther*, (who caused *Reformation* in some parts of *Germany*) is very precious in the Countries by him reformed.

Parts of the
Netherlands

They have also halfe the *Netherlands*: there were lately Bishops in these parts, as amongst others, *Amandus* Bishop of *Utrecht*, who converted the *Gauntois* to the *Christian Faith*. As also *Frederick*, Bishop of

of the said See, who for reproving *Lodowick* the Emperour, for keeping *Iudith*, was put to death, but now in these *Countries*, and some others, they have no *Bishops*: but appropriating the Church-livings to themselves, they give their Ministers Pensions. But I fear, that in this their taking to themselves the Church-livings, set apart by their Fore-fathers for the service of Almighty God, and paying their Ministers pensions, they doe no otherwise than a King of *Spaine* did, who taking very much from the Church, built a Monastery, or two; of whom the Proverbe went, *That he had taken a Sheep from Almighty God, and given him again out of it the Trotters*. Now what the miserable Effects are, which follow upon the want of Bishops in those Countries, let the abundance of Heresies, Sects, Schismes, and Religions amongst them, testifie to the world.

Also, they have more than halfe *Swit. Switzer-*
zerland, and the *Grisons* Country, in which *land,*
Grisons.

C 2

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Countries have beene many Bishops.

Hungary.
Austria.
Bohemia.

The Protestants also live mingled with the Romanists in *Hungarie, Austria, Bohemia, Piemont*, and other places. *Severinus* is accounted the *Apostle of Austria*. In those Countries have beene many holy Bishops and Doctours, who have shined like Stars in the Firmament, illuminating the Darknesse of the blind World, with the light of their Celestiall Doctrine.



Romanists. The second sort of Christians in Europe, are The Roman Catholics: *Who inhabit*

Spaine.

*Damianus à
Goes, reckoneth eight
Archbishops, and
48 Bishops.*

Spain, being in compasse 1893 miles, or thereabouts, in times past divided into many Kingdomes; but now united into one. In this great Kingdome, are about eleven Archbishops and many Bishops, men of great Dignity and Estate. *Saint Iames* is affirmed to be the *Apostle of Spaine*,

Spain, as also Saint Paul: *Ofius* Bishop of Corduba, (whom Constantine honoured for the marks of Iesus Christ that he bore) and *Isidore* Bishop of Sivill, are famous for opposing the *Arrian* Hereticks with *Ildefonsus* Archbishop of Toledo, *Isidorus* Scholer, *Fulgentius*, and others. The revenues of the Spanish Bishops are very great. As the Archbishop of Toledo hath 250000 Ducats per annum: more than some Kingdomes.

Eugenius was the first Bishop of Toledo.
Damian. a Goes Hispan. pag. 19. Dam. p. 21.

Italie, being as some write 900 miles in length, and in breadth from the *Adriatick* Sea to the *Ligurian* shoare 240 miles, growing narrower in breadth, untill it shut it selfe into two hornes, either of which are not above 14 miles in bredth. Of this Country the King of Spain hath a part; as the Kingdome of *Naples* and the Dutchie of *Millaine*. In it also, the *Venetians*; The Duke of *Florence*, and other Princes and Common-wealths have severall Dominions. In *Italie* also resideth the Bishop of *Rome*, who as hee hath

Italie.

many Cardinals, Metropolitans, Archbishops, and Bishops under him; so also many temporall Dukedomes and Principalities, of which he is absolute Prince and Lord. The *Bishops of Rome* for the first 300 yeeres, were most of them Martyrs: as *Clement* who was tied to an Anchor, and cast into the Sea: *Fabian*, who did prohibit the Emperour *Philip* to enter the Church without some shew of penitence: *Cornelius* who was banished, revoked, whipt and beheaded, &c. *Paul* and *Barnabas* preached *Christ* first in *Rome*: and afterward, was the first *Bishop of Millaine*, where *Saint Ambrose* also late.

*Merm. The-
at. Convers.*

*France.
Doroth. in
Synop.*

France, mingled with *Protestants* as before, being about 200 leagues square, in which is reckoned, *Lorraine*, *Sabois*, and *Avignon* (belonging to the Pope) and *Geneva* with foure *Territories* not subiect to the *French King*. The Church *Gallican* is best priviledged of all the Churches in *Christendome*, that are under the Pope. It is

is more free from payments to the Pope than the Church of Spaine : as also to the King they pay only the *Disme*; whereas in Spaine the King hath his *Tertias*, *Subsidio*, *Pila*, *Escusado*, in all, a moitie of the Church-livings.

In France are reckoned 12 *Archbishops*, 104 *Bishopricks*, 540 *Archpriories*, 1450 *Abbeyes*, 12322 *Priories*, 567 *Nunneries*, 130000 *Parish Priests*, 700 *Convents of Friars*, 259 *Commendants of the Order of the Knights of Malta*: six of the French *Bishops* are *Peeres of France*, who are to aid the King with their Councell. Relation of the most famous Kingdomes, pag. 174.

Poland, mingled with Protestants and Greeks, as before : there are in Poland two *Archbishopricks*, and many *Bishopricks*. The *Archbishop of Guesne* is *Primate*, and in the vacancy hath regal Authoritie, precedeth in Councell, proclaimeth the new King, &c. Poland. Imper. mūd. Catal. p. 40.

Some part of Germany, in which Country are reckoned seven *Archbishops*, and about 47 *Bishops* : Three of their *Archbishops*, Part of Germany.

bishops are Princes Electours.

Netherlands Halfe the *Netherlands* in which there are two *Archbishopricks*, and many *Bishopricks*.

Switzerland One third part of *Switzerland*, and the
Grisons *Grisons Country*, *Austria*, *Hungaria*, *Bohemia*, and some other Countries, mingled with *Protestants* as before.



The third sort of Christians in Europe, are the Moscovites

Under the great Emperour of Moscovia, whose Dominions in *Europe* and *Asia*: extend from *Narve* to *Siberia*, West and East about 4400 *Verstes*, and from *Cola* to *Astracan*, North and South 4226 or thereabouts. A *Verst* is about three quarters of a mile. They received the *Christian Faith* from *Saint Andrew the Apostle*, as their Histories report. They have the holy *Scriptures* in their owne tongue

Fletcher.
Fabr. relig.
Moscov.
pag. 170.

tran-

translated by St. *Jerome*, they use the Service of St. *Chrysostome*, translated into the vulgar; neither is their Clergy mean, base or beggarly.

The now Emperour *Michael* honoured his father *Theodore* with the Patriarkship of *Mosco*: their Patriarke, *Metropolitans*, *Arch-Bishops* under him are men of great dignity and honour: what their Clergy want in learning, they have and make good in devotion and holinesse of life. Some of their *Bishops* have 2000, some 3000 *Rubbles* per annum.

~~There is a continued Incestion from the~~

The fourth sort of *Christians* are the *Greekes*.

Under the Patriarke of *Constantinople*, *Greeks*, who live mingled with the *Turks*, and make two thirds and more of the *Inhabitants* in many places of the *Turkes* Dominions.

D

The

Boet. Relat. par. 2.

Grand. Turco,

Godin. Curio. pag. 276.

Doroth. in Synop. Rom. 16.

Doroth.

Mercator. convers. Theatr. pag. 43. 42.

The Grand Signior alloweth the Christians the liberty of their Religion, they paying tribute, and the Bishops their Ecclesiasticall Government. The Patriarchship of Constantinople being voyd, Sultan Mahomet the Emperour, that subdued Constantinople, invested Constantine into it with great solemnity, giving to him his Pastorall Staffe, and many gifts. This Patriarch had 28 Provinces under his jurisdiction, and yet hath at this day many Metropolitans, Arch-Bishops, and Bishops under him. Stachis was their first Bishop, placed there by St. Andrew, and since Stachis hath the Patriarchall See, in a continued succession from Stachis before named. In this Church the holy Apostles constituted many Bishops: As St. Paul placed Timothy in Ephesus, Titus in Crete, Silas in Corinth, Silvanus in Thessalonica, with others: As St. Andrew constituted Stachis (before named) Bishop of Bizantium, now called Constantinople: Philologus Bishop in Sinope, Calistus Bishop in

in Nice, Polycarp Disciple to St. John, was Bishop of Smyrna. In time following, this Church had many holy Patriarchs, as St. Chrysostome, Gregory, Nazianzen, Paul the Patriarch, (whom the Arrians banished, and strangled) with others, who governed this Church, whose memories shall remaine for ever.

The Patriarchs of Constantinople, before the Turkes Conquest, were men of great dignity and estate: as Theophylact about the yeare 936, kept 2000 Horle: and *Cedren.* Alexander, A.D. 1043, died worth 800000 Crownes. The Patriarch now hath (as Chytraus writeth) about 20000 Dol- *De stat. Eccl.* *cles. pa. 45.* lers yearly for his maintenance. He hath yearly from them 500. *Scutes, Poss. muscov. p. 1.* He hath also out of Moscovia some pension, which was in time past under his iurisdiction. The Greekes of Corcira, Candia, and other Islands, are subject to the Venetians, who have Arch-Bishops, and Bishops under them.

In Asia are the Christians

¹
Jerusalem.

Tyr. histor.
belli sacri,
lib. 14. c. 12.

May 2. 3.

Hist. Eccles.
Ab. 5. cap. 9.

²
Antioch.

Vnder the Patriarch of Jerusalem,
who absolutely moderateth in
Judea, and over all professors of the Greek
Religion throughout Syria. This Patri-
arch hath had 101 Bishops under him.
St. James (called the Just and the Brother
of our Lord) was the first Bishop there,
and now Theophanes sitteth in that See.
Simon Cleophas succeeded James: among
these Bishops Cyrillus was famous, a man
greatly hated by the Arrians, and deposed
by them. This Church is most ancient:
The Law went out of Syon; and the Word of
God from Jerusalem. This City was Em-
porium, The mart of the Christian Faith, and
the Mother of all Churches, as Theodoret
saith.

² Vnder the Patriarch of Antioch,
who

Who had 141 Bishops under him. Their first Bishop was St. Peter, and now Athanasius. The Disciples were first called Christians there. Ignatius the holy Martyr was Bishop of this Church, and Cyril, who was slaine for denying Numerian the Emperour, sonne of Charus, to enter his Church, because he had sacrificed to Idolls. Charus was slaine by Thunder, and Numerian by Apor.

Tyre. hist. lib. 14. pag. 247.

3 The Georgians in Iberia, who have 18 Bishops under their Metropolitan, or Patriarch.

Georgians. Chyt. de stat. Eccles. p. 22.

4 The Circassians who inhabite a Country about 500 miles long, and 200 miles broad.

4 Circassians.

5 The Mengrellians, who live as the Circassians doe, (by themselves) not mingled with the Mahumetans.

5 Mengrellians.

6 The Christians in Asia the lesse, who except, the Cilicians and Issaurians are subject to the Patriarch of Constantinople. These Churches of Asia the lesse St. John governed, and placed Bishops in them.

6 Asia the lesse Merman. Theatrum conuer. p. 93.

7.
Christians
of Casan &
Astracan:

7 The *Christians* in the Kingdomes of *Cazan* and *Astracan*, and other Countries in *Asia*, under the dominion of the Emperour of *Muscovia*, who hath under him, in *Europe*, and *Asia*, a greater extent of Land than the *Roman* Catholicks have in *Europe*. All the *Asiatick Christians* before named are of the *Greek* communion, and observe the *Greek* rites.

8
Armenians.

8 The *Armenians*, under their two chiefe *Patriarchs*: one of these *Patriarchs* liveth under the *Turke*, the other under the *Persian*. In *Cardinall Baronius Annals*, you may read of 1000 *Armenian Bishops*: *Thaddæus* (whom they much esteeme) preached the Faith to them: Now I heare the *Patriarch* of the greater *Armenia*, to be called *Moses*. As these *Christians* live in *Armenia* the greater and lesser, so also in many Countries and Cities of *Asia*, *Africa*, and *Europe*.

Annal. Tom.
12. p. 319.
Relatio Hist.
due duar Se-
gat. Colon.
An. 1611. p.
5.

Nicephor. li.
7. cap. 12.

About the yeare 324, *Gregory* (whom they call *Illuminator*) was *Bishop* of *Armenia*, who suffered *Martyrdome* under *Licinius* the Emperour. In

In the yeare 1609, *Abbas*, the *Persian* *Herb. relat.*
Emperour, put to death 1000 of these
Christians, upon a Letter fained to bee
written from their Patriarch to the Pope
of Rome, acknowledging him to be Head
of the Church.

9 The *Jacobites*, who inhabit a great
part of *Asia*, and other places mingled *Jacobites.*
with *Mahumetans* and *Pagans*. Their Pa- *Thom à Jesu.*
triarch having many Bishops under him *convers. l. 7.*
keepe their residence in *Caramite*, the Metro- *cap. 14.*
polis of *Mesopotamia*: wee may reade of *Zonor. annal*
a Patriarch of the *Jacobites*, in the time of *Tom. 3. in*
Heracles the Emperour. *Heracles*
Brer. p. 150.

10 The *Chaldean* and *Assyrian* Christi- *Chaldean*
ans, with others, under the Patriarch of *under the*
Mozul, who have many of them their *P. of Mosul.*
Servives in the *Syrian* Tongue, being the
language in which our Lord preached.
These Christians inhabite, mingled with *Brerwood.*
Mahumetans and *Pagans*, a great part of *enquire.*
the Orient; for beside the Countries of
Babylon, *Assyria*, *Mesopotamia*, *Parthia*, *Me-*
dia, &c. wherein many of these Chri-
stians

*Hispan. exp.
ped. apud Si-
nab. p. 125.*

rians are found. They are scattered farre and nere in the East, both Northerly in Cathaia, and Southerly in India. Trigantius reckoneth 14 Metropolitans, viz. of India, China, Cambaia, Mogor, Hilam, Nzivin, Prath, Assur, Bethgarmi, Halack, Passes, Mauxcor, xam Raziqueor, besides many Archbishops, and Bishops.

*Cardinall Vitriacus in his History of the
Hist. Orient. East, reporteth, these Christians with the
c. 77. p. 149.* Jacobites, to be more in number then the

Latines and Greeks. These Christians were converted by Saint Thomas the Apostle: and in their Service-book they have this

*Hispan. exp.
apud Silius, lib. 1. p. 124.* Hymne, as Trigantius reporteth. The Indians, the Chinoises, the Persians, and other

Islanders, and they that are in Syria, Armenia, Grecia, and Romania, in commemoration of S. Thomas, doe offer prayse to thy holy Name.

11.
Maronites.

11 The Maronites in Mount Libanus, who have a Patriarch; and eight or nine Bishops under him.

12
*Indians of
St. Thome.*

12 The Indians of Saint Thome, so called, because they received the Christian Faith

Faith from Saint Thomas the Apostle. These Christians inhabite many places in the East Indies, as Melia-par (where Saint Thomas was buried, and hath a goodly Temple erected to his name) Angamall (where an Archbishop resideth) Cranganor, Negapatan, Vaipecotan and others, Trigautius writeth that when the Portugals arrived at Cochin, that the Lord Jacob ruled the Malabar Church, who stiled himselfe Metropolitan of India and China, and that Joseph succeeded him. Josephus Indus borne in Cranganor, in East India also writeth of a great Prelat, to whom twelve Cardinals were subiect with two Patriarchs, and many Archbishops and Bishops.

*Hisp. exped.
apud Sina,
lib. 7. p. 125.*

*Inter relat.
novi. orb.
p. 145.*

13 The Chinoises possesse a Countrey little lesse then all Europe. Saint Thomas preached the Gospel first amongst them, afterwards they had a supply of Preachers from Judea. K. Tay with New huanti, reigning in the year 782. They erected a Monument, declaring the bringing in of

13.
*China.
Imp. mund.
catal. p. 159
Trigautius.
Hisp. exped.
apud Sina,
pag. 125.
Kirk, pro-
dro. pag. 58.*

E

the

Idem Pat. Eman. Dias in Epist. 23. Aug. 1625. Pa. Francis. vid. Kirk, p. 58. the Gospel into China in what Provinces it was promulgated, and how many yeeres it flourished. The Monument is graven with Syrian Letters with these words :

Adam sacerdos Presbyter & Papalis Zinostan seu regionis Sinarum : in the margin of this Monument, there are divers names engraven of them that brought the sweet Name of our Lord Jesus Christ among them, as

Constantinus Saba cusio seu Ethiops,

De Region. Dominus Sergius, &c. Paulus Vene-Orient. lib. 2. cap. 64. tus writeth of a Christian Church in the great Citie of Quinsay. I read also of Gaspara a China Bishop.

14
Cathia.

14 Cathia is one of the largest Empires upon the face of the whole Earth, in which there be also many Christians. They

They write of a Christian King of *Ten-duc*, whose native Subiects are *Christians*: besides he ruleth farre and wide over many *Provinces*, whose inhabitants are also for the most part *Christians*.

To conclude, there is neither speech nor language, but his voice hath beene heard among them. The sound of the Gospell is gone out into all Lands, and the Word of God into the ends of the World.



E 2

In





Africa.

*In Africa are these Christians
following*

Alexandria.

INder the Patriarch of Alexandria, whose iurisdiction hath been from the River of Nilus, to the Gaditan Straits. In the City of Caire only are thought to be 200000 Christians, Saint Marke was their first Bishop, and now Metrophanes governeth and precedeth there, brought up in Oxford, sent hither by Cyrill the then Patriarch to our late Lord Archbishop of Canterbury. In Cardinall Baronious Annalls, you may read of a Succession of Bishops from Saint Marke, to Gabriell, the then Patriarch. There is a service in the Syrian tongue, set forth by Severus Patriarch of Alexandria: also a service in the Copht Language set forth in print by Kirkerus. The Cophts are the native Egyptians,

Egyptians, and have a Patriarch of their owne.

Moreover Demetrius of Theſſalonica hath set forth a Service used in Cair, and among the Christians in Arabia. The Holy Bishop Athanasius, who opposed the Arrian World, was fixe and forty yeares Patriarch of Alexandria, with many other Holy Bishops, as among others Poterius Bishop of Alexandria, who was slaine by the Eutychian Hereticks, haled through the streetes, his body cut in pieces, and his Entrails chewed by them. The Patriarchs of Alexandria have beene great Princes, and weare a Crowne: His title is Oecumenick Iudge.

Evagr. li. 2. cap. 8.

So many Holy men lived in this Church in ancient time, that it was called the Paradise of God.

Merman, theat. convers. pa. 30.

2. The Abassine Christians, under the Emperour of Ethiopia, who inhabit many Kingdomes of Affrica: They received the Faith first from Philip, and afterwards Saint Matthew the Apostle preached

Abassines.

among them: they have a Patriarch, or Abuna, a man of great esteeme and estate. Their Abuna (when *Alvares* was in *Æthiopia*) was called *Marke*, a Reverend old Man, aged about 110, a man gracious in his speech, never speaking without blessing of God, and giving of *Thankes*: when hee goeth out of his Tent he rideth upon a Mule, well attended: Their Churches are builded round, adorned with rich hangings and Plate; They have their Service in their owne tongue. *Zago Zabo Bugana Raze*, that is, *The Vice-Roy of Bugana*, an *Æthiopian Bishop*, was sent Ambassadour from the *Æthiopian Emperour*, to *Iohn King of Portugall*, who remained in *Europe* many yeares; whose Confession of faith is set downe by *Damianus a Goes*. As also the *Æthiopian Rites* are set forth in Print by *Alvares*, a *Portugall Priest*, who was some yeares Leidge in *Æthiopia*, sent thither by the King of *Portugall*. *Thomas a Iesuite* writeth of a long succession of the *Abassin Abunas*. There is also a succession of

Alvar. Iest.
14 pa. 1089.
Purch.

Damian. a
Goes de Æ-
thiop. morib
pag. 203.

De convers.
omnigen. pa.
373.

of the Christian *Abassin* Emperours, from *Abraham* called the Saint, who reigned about the yeare 427, to *Abbas* and *Cladius* their late Emperours: It is reported, that the *Turke* hath subdued much of the *Prets* Country; yet the *Abassine* Religion may continue, which the *Turke* taketh not from any.

*Vid Gaultier
Jesuit in
Chronolog.*

3 The Christians also inhabit the Kingdom of *Cephala*. They write that they received the faith by the preaching of the *Abassines*.

³
*Cephala.
Cosmograph.
fol. 99.*

4. Moreover the *Matacassian* Kingdom received Christianity by the means of the King of *Cephala*. The *Matacassian* King placed over his Churches eight Bishops, and over them a Primate, or *Patriarch*, whom they call *Elchadie*, or *Ismael*.

⁴
*Matacassian
Thevet. 16.*

In time past Christianity flourished in the North-west part of *Africa*. Wee read of *Synods* there of above 200 Bishops, and in one Province called *Zingitana*, (where *Carthage* stood) of 164 Bishops

⁵
*North-west
of Africa.*

to bee under one *Metropolitane*. When these Churches flourished, they opposed the iurisdiction of the Bishop of *Rome* over them, as appeareth by writings of *St. Cyprian*, *St. Augustine*, the first Councell of *Carthage*, and by a Synod at *Melevis*, in both which the *African* Fathers forbad appeales to *Rome*. In the North-west parts of *Africa* doe remaine onely now two Bishopriks: (*viz.*) *Septa* and *Tanger*: And whereas in *Barbary*, *Algier*, and other places, there are many thousands of *Christians* in Captivity, they are allowed by their Patrons, the *Moores*, the liberty of their *Religion*: and the learnedest or eldest, is to the rest in stead of a Priest.

Miram de
stat. Relig.
lib. 3. p. 196.

6 Beside the subiects of *Prestre Iohn*, very many people of the neighbour Kingdomes, mixed with *Mahumetans*, and *Heathen* people doe professe the *Religion*, and *Rites* of the *Abassin Christians*, as *Miraeus* affirmeth.

7 In *Congo*, called by some *Manicongo*, there

there are, or have been some Christians. *Idem ibid.*

Mixen reckoneth up a succession of nine Christian Kings in that Kingdom.

8 In *Monomopata* there have bin some Christians: and they have had a King baptized. *Monomopata.*

9. In the Isle of *Zocotora* there are some Christians, who have also a Protomist, or Bishop over them. *Zocotora. Herbert. relation.*

10 The Portugals and Spaniards inhabit certaine Townes and Forts in *Africa*, as also the English and Hollanders reside in some places of *Africa*.

Mixen setteth downe Alphabetically the Bishopricks of *Africa*, and reckoneth about 430; but howsoever many of the Bishopricks are not, but ruined and dissolved; yet the Fame of the Sanctity, and learning of their Holy Bishops heretofore, shall continue for ever: As of *St. Cyprian* Bishop of *Carthage*: *St. Austin* Bishop of *Hippo*: *Aurelius* Bishop of *Carthage*: *Athanasius* Patriarch of *Alexandria*: *Origen*;

Tertullian, Arnobius, and others, who governed the Church of God after a most singular manner, and having finished their course, rest with God in Heaven.

But by the way, to adde a word or two, for the better understanding of *this my Relation*: VWhereas you have heard of many *Bishops in Europe, Asia, and Africa*, it will not be impertinent to set downe what manner of men these Bishops in the *Primitive Church* were: for some suppose *Bishops and Elders* to be all one, (which was the Heresie of *Aerius*) and that they lived meanly upon Almes and Stipends.

For the first, the Office of a Bishop is set downe by *St. Paul, Titus the 1. and 5.* For this cause I left thee in Crete, that thou shouldst set in order things that are wanting, and ordaine Elders in every City. Here we see Elders, or Pastors to be in every City: But *Titus, the Bishop*, had the charge to order, and ordaine Elders for the whole Island,

Island, in which wee reade 100 Cities to have been, besides Townes: *Tutu* was their first Bishop, and there is now an Archbishop residing there, who hath Bishops under him.

For the second, whereas some suppose that Bishops then lived upon almes or stipends, heare what *Saint Augustine* hath left written of his little Bishopricke of *Hippo*, in *Africa*. (*Saint Augustine* was a *Patrician* *Yonge*, and had a faire estate from his Father:) I (saith hee) went not from Riches, but to Riches: my fathers estate left mee, was not the twentieth part in comparison of the Farms & other Estates which I was Lord of by being Bishop of *Hippo*. In the 60 Epistle of *Saint Cyprian*, you may perceive the estate of the Church of *Carthage*, of which place hee was Bishop. Also *Eusebius* setteth downe the condition of the Church of *Rome*, under *Cornelius* the Bishop and Martyr: who had under him 155 Clergie men, besides a multitude of *Widdows* and *Poor*,

Epist. 225.
Bishop of
Hippo, anno
395.

Cyp. Ep. 60.
Bishop of
Carthag.,
250.

Euseb. lib. 6.
cap. 42.
Cornel Bi-
shop of
Rome, anno
252.

Reade Do.
Saravia lib.
2. of honour
due to Pre-
lates. c. 12.

who were abundantly relieved, and lest any man should thinke this to be done penuriously. The said *Cornelius*, writeth to *Eubian Bishop of Antioch*, that so great a multitude were by the Providence of God made rich, and abounding in all plenteousnesse. In ancient time the Church Goods were divided into foure parts, one to the Bishop for the mayntenance of his Dignity and State, the second to the inferiour Clergy, the third to the poore, and the fourth for building, repaying and adorning of the Church, and other uses.

But whereas, some thinke, the chiefe points of Reformation to be put downe Bishops, and to cease upon Church living, and to put their Ministers to stipends, I suppose it to be a great plague laid upon a Church, to make their Ministers Stipendiaries; and so to depend upon the benevolences of their people, it being the curse of God denounced upon the Priests of the Posteritie of *Elie*, to buy for a piece

of

of silver, and to crouch for a morsell of bread: For the miserable condition of *Stipendarie Ministers*, reade Doctor Sars-
Lib. Honour due to Prelats, c. 32.
 viall, who setteth downe the poornesse of their *Stipends*, as also the difficulty of attaining those little *Pittances* allowed to them, which the *Ministers* are compelled to travell no small journeyes to their *Pay Masters*, in most humble manner (as if it were begging their *Stipends*) and yet many times sent away with empty promises, and laden with reproachfull words, and this not only by the *Treasurers*, but all by men of base condition, as *Shoemakers*, *Taylor*s, *Curriers*, &c. who are ready to reproach their poore *Ministers*, saying, You are our servants, wee pay you your wages: he reporteth also that he heard some of their *Burgomasters* say, Wee must take heed to these our *Ministers*, especially, that their *Stipends* be not so great: they that too much pamper their servants, shall finde them stubborn and contumacious.

The greatest of the Primitive Persecu-
 the
 F 3. tours,

Lord Coke
2 part of his
Reports.

ours, is affirmed, to be Julian the Empe-
rour: Who although hee set forth no Man-
date to put Christians to death; yet hee ende-
voured by subtile meanes to undoe Christian
Religion: forbidding Christian Schools, and the
use of Learning, debarring them from all offices
of government, and burthensing them with hea-
vie taxes and payments: he robbed the Church,
and spoyled Spirituall Persons of their Re-
venues, and tooke away their maintenance.

Whereas other Tyrants persecuted
Presbyterors: the Presbyters, or Ministers Ju-
lian persecuted Presbyterium, the whole
Order of Ministers, or Priesthood: by which
meanes none would apply themselves to
the studie of Divinitie, when after long,
painfull, and costly study, they should
have nothing to live upon: Such Reforma-
tions before-named, may rather be called
Persecutions than Reformations of a Church.

Is this a Reformation, to dispoyle their
Bishops of their Livings, which they en-
joyed from the very beginning of Chri-
stianity amongst them, and to root out
the

the very name of Bishops from among them.

Is this a Reformation to appropriate to themselves, or convert to prophane uses the Livings of their learned Pastors, set apart by their fore-fathers for their maintenance, and put them to poure Stipends, and oft pay them as the Souldiers are paid in some places with Flemmish cheese?

Is this a Reformation to pilfer and pill Churches of their Plate and rich Ornaments, which many a devout Saint had offered to the service of Almighty God, and to convert them to profane uses, which the very Goths and Vandals durst not touch (no not in their Enemies Churches) for feare of Gods heavy indignation upon them?

Is it a Reformation to pluck down Churches, built to the honour of God with great labour and cost? (I have heard one tell me, that he saw the great Church at Redding, overthrowne with a Myne.)
God be mercifull to us, and deliver all them that beare the name of Christ from
such

such *Reformations*. But whom should I exclaime upon for this execrable wickednesse: upon the *Reformers*, *God forbid*? they I hope, had no such intent; or upon the *Ministers* who had delivered their *Magistrates* from their slavery to the *Pope*: alas, by this meanes they were brought to misery and slavery. But upon some covetous persons, men void of all *Religion*, who under colour of *Religion* and *Pietie*, ioyning with the *Reformers*, made a prey of the *Church*, and brought it to this misery.

How can these men expect an inheritance with *Christ* in *Heaven*, who have defrauded him here in earth? But what do I tell them of *Heaven*. If *Almighty God* did punish *Ananias* and *Saphyra* with sudden death, who gave much to the *Church*, and kept back only some part dedicated to *God*, and that of their owne: how shall these men stand in iudgement that never gave any thing of their owne, but have seized upon those *livings*, which

not they, but their *Pious Forefathers*, with many *Execrations* had given and dedicated for the Service of *Almightie God*.

In this their execrable dealing, they have given great offence, not only to the *Romanists*, but to them who are displeased with the *Roman Superstitions* and *Doctrines*, and would willingly make a *separation* from them: but they see in these *Reformations*, not a secession from their enormities, but rather a defection from all *Antiquitie*. In my poore opinion, to overthrow the *Pollicie* and *Government* instituted by *Christ* in his Church, and continued to this our age, and used in all Churches else, cannot be a *Reformation*, but rather a *Deformation*. All this I write not that I blame that which is reformed, but for the amendment of that which is deformed, which *Almighty God* grant in his good time. *Queene Elizabeth* of blessed memory, was wont to say, That it is in a manner all one to have no Clergie at all, as a beggerly or base one.



In America

THere are some Christians, both Ro-
man Catholicks, and Protestants.

The King of Spaine is said to have
in *America* foure Regions, or at least
the *Maritime* parts of the said Regions.

The Regions are *New Spaine*, *Castella*,
Neuua Peru, and *Brasile*.

The *Hollanders* have surpris'd a great
part of *Brasile*.

Some write that the *Indians* had some
knowledge of Christ before the *Spaniards*
arrived there.

For the Estate of Religion in *West In-*
dia, under the *Spaniards*, most of the In-
habitants of the *Inland Countries*, and
wilder parts, continue in their *Paga-*
nisme.

Thomas a Jesu writeth, *Although*
omni Gens, (saith he) the *Indians* long enjoyed the
lib. 1. pag. 4.

Hug.

Husbands of Ministers, so that all are baptiz'd, yet very many of them worship Idols, who taking offence at the covetousness of their Parish Priests, blaspheme the Christian Faith.

In America also are divers Plantations of Protestants, English and Dutch, not onely in the Islands, but also in the continent. And thus much I have related of the Christians in the World, but whereas many places of the World are unknowne to us, so also are the flocks of our great Shephard, who cannot all be counted, we being ignorant of the Pastures in which they feed. The Spaniards have in West India some Bishops.

2 What manner of Christians.

AS I have in the first place reckoned up these severall sorts of Christians before named. So in the Second place my purpose is to set downe what manner of

Christians these be, both for soundnesse of Faith, and holinesse of life: For the first, these Christians are all Baptized in the Name of the Father, of the Sonne, and of the Holy Ghost. They receive the Holy Eucharist in both kinds; according to our Lord and Saviours institution. They Believe the Creed, retaine the Canonical Scriptures; yea, from some of these Churches, both we, and the Roman Catholicks, have received the Sacraments, and holy Scriptures. Seeing then that these Christians use the same Sacraments as wee doe: Seeing they believe in Iesus Christ, and professe to fight under the Banner of Christ Crucified, and reioyce in their suffering for his sake: farre be it from us ever to thinke these Christians to bee cast away and reiected from being of the household of Faith.

Of these Christians Brocard the Monke testifieth.

Moreover, those whom wee iudge to be damned Hereticks, as the Nestorians, Jacobites, Maronites, and Georgians, and such.

such like are found to bee, for the most part, honest and simple men, living up-^{Terr. Sanct. descrip. pag. 325.} rightly towards God and Man. But to answer some particular objections made by some Roman Catholicke against these Churches.

And first for the Greeke Christians,^{Greeks.} whom some Roman Catholicks account erroneous in their opinion concerning the proceeding of the Holy Ghost, whom they affirme to proceed from the Father by the Sonne. Now they doe acknowledge the Holy Ghost to be the Spirit of the Sonne, as well as of the Father; because the Apostle saith, He is the Spirit of the Sonne: and in the Gospell he is called the Spirit of Truth.^{Gal. 4. John. 16.} Now seeing it is no other thing to be the Spirit of the Father and the Sonne, then to proceede from the Father and the Sonne. They agree with us in Iudgement, though they differ in Words, so saith Lombard, Thomas a Iesu, and also Cardinall Tolet af-^{In Ioan. Cap. 15. not.} firmeth, the understanding Greeke (saying, That the Holy Ghost proceedeth by the Sonne)^{25.}

Pag. 24. 25.

signifieth thereby nothing but that which we
 our selves professe. But for full satisfaci-
 on in this poynt, Read the Booke lately
 set forth by the most reverend Father in
 God, the Lord Arch-Bishop of Canter-
 bury his Grace, (my Honourable Patron)
 in which it will appeare: *The Greekes to
 differ from us in forme of Words onely*: So the
 Greekes deny not the Holy Ghost, whom
 they acknowledge to be the third Per-
 son in Trinity, *God equall with the Fa-
 ther* : Neither are they Hereticall in
 this poynt, as some affirme them to
 be : so Condemning and casting into
 Hell so many Millions of Christian
 soules, redeemed with the precious
 blood of his dearest Sonne *Jesur Christ*, and
 for this poynt onely : Moreover *Guido
 the Carmelite, Præcolus*, and others, im-
 pute unto the Grecians divers errors,
 which *Lucianus of Cyprus*, a Bishop, a
 learned Dominican, and a worthy man (as
Possevine the Iesuite accounteth him)
 sheweth to be falsely ascribed to them.

*Possevine
 biblioth. li. 6.
 cap. 1.*

As

As that they teach, simple Fornication to be
no sinne, That it is no sinne to lend upon Vsurie:
That it is not necessary to make restitution of
things unjustly taken away, with other
things being mere slanders. Thomas a *Convers.*
Jesse writeth, that one of the principall *omn. Gent. l.*
things that maketh the Grecians to averse *7. par. 1 c. 33.*
from the Latins is, that they are wronged
by them by untrue reports, and slander-
ous imputations. Of the Greeke Com-
munion are the Muscovites, the Russes in
Poland, the Georgians, Circassians, Mengret-
tians, and Melchites, all these observe the
Greeke Rites.

2. Againes, a great part of the Christians
in Asia, Persia, Tartaria, and other Provinces
are Hereticks, Who affirme, That there
were two Persons in Christ, as well as two Na-
mcs: But this Error they have reiected,
as Ouphrinus writeth, they hold nothing
favouring of that Error. These Chri- *In vita Iulij*
stians, indeed, make a scruple of calling the *3. p. 389. E-*
blessed Virgin the Mother of God, lest they *dit. Col. 1*
1626.
should.

should seeme to make her the Mother of the bo-
ly Trinitie and diuine Essence.

3 The Christians in Ægypt, Æthiopia,
with the Iacobites in Syria, are accused to
be infected with the Heresie of Eutyches;
wheras they curse Eutyches for an Heretick,
for confounding the two Natures of Christ.
They affirme, The two Natures in Christ to
be so united, that there is one personated Nature
arising of two Natures, not personated without
mixtion or confusion. As Thomas a Jesu, and
others affirme.

4 They scandall also the Abassine
Christians for using Circumcision: If you
be circumcised, you are false from Grace, and
Christ profiteth you nothing; whereas they
circumcise not for any Religion; but only
it being an ancient custome of the Æ-
thiopians. They accuse them also of Ana-
baptisme, For that they wash themselves
yearly in the floods, in memoriall of
Christ's Baptisme: As the Spaniards do year-
ly in memoriall of Saint John Baptist:
And

And the like are the imputations laid upon other Churches. To conclude this point, through the mercifull goodnesse of God, all these different sorts of Christians (by reason of delivering certaine points of Faith, mistaking one another; or variety of opinion touching things not Fundamental; yet) agree in one substance of Faith; and are so farre forth Orthodox; that they retain a living Profession of all duties absolutely necessary to salvation; and are members of the true Catholike Church of God. As these Christians are Orthodox in the mayne; so for their holines and conversation they are to be admired, and may be exemplary unto others.

unto Almighty God.
For their Christianitie, they permit no Steps nor Brothel-houses among them. The punish Adultery with death. The Adulterer (among the Christians) is accounted to dishonour the Emperour from whom all Honour is derived: A-
Jul-



Holinesse of Lives.

Reverence
in Churches.
Godig. de Abas. rebus
pag. 133.

Religio
Moscov. pag.
188.

Chastitie.

First for their Reverence in Churches, no man is allowed to walke, talke, or sit in them, especially, in the time of Divine Service. In *Ethiopia*, old men are allowed to use Crutches in the Church, and weak men to lean against the walls. *Johannes Faber* reporteth of the *Russes*, that he hath not seen the like of them, for their frequenting Prayer, and devotion in their Prayers; who lying prostrate upon the ground, poure out their devout Prayers unto Almighty God.

For their Chastitie, they permit no Steves, nor Brothel-houses among them. They punish Adultery with death. The Adulterer (among the *Ethiopians*) is accounted to dishonour the Emperour from whom all Honour is derived: Adul.

dulterers among them are cast alive unto the Lions.

They are (among other vertues) great lovers of Truth. Among us (saith Pre-
 tegian) if any man willingly tell a lye, hee is
 accounted a man worthy of death; for the first
 he is admonished; for the second he doth pe-
 nance; for the third he is led by a rope a-
 bout his necke, out of the Towne or City, and
 banished into some Desert, where commonly
 he perish for hunger.

*In Epist. apud
 Fra. Hesse in
 itinerario.
 Godig. lib. 1.
 cap. 16.*

For their Fasts, they keepe them very
 strictly, farre unlike the Roman Catholicks
 in the West, who allow men to drink
 Wine and to eat sweete Meates in their
 very fasts. Thomas a Jesu writeth, that
 the austere living of the Greeces, causeth
 them to contemne the Latines: but let
 the Greekes know (saith he) that Christian
 Righteousnesse doth not consist chiefly in ma-
 cerating the Body; but in Charity, Faith,
 Hope, and other vertues. Although these
 Christians are not so learned as we sup-
 pose the Christians in the West to be;

*De convers.
 omn. Gent.
 p. 284.*

yet they got farre beyond them for god-
linesse and devotion. And if these
Christians shall be excluded Heaven,
whodoynethe believing and doing; Faith
and VVorkes together: alls: where
shall they appeare that come farre short
of them?

But as you have heard of the great
multitude of Christians in the VVorld; of
their Religion, holy Lives, and Confessi-
ons: wee may in the next place consider

Bane of the
Church.

what hath bene the bane of the Church,
(*the*) Ambition; which was the ruine
of the Angels in Heaven, and caused
man to lose paradise: Of this our Lord
gave speciall warning to his Apostles,
when they strove who should bee great-
est. And St. Paul; more especially to
the Romans: *Boast not thy selfe against
the Branches: Be not high minded, but feare.*

Rom. II.

A great Controversie arose among
the Bishops in the west parts of the
VVorld who should bee greatest. The
Bishop of Rome sitting in the Imperiall

City,

Ciry, claimed superiority above his fellow Bishops, pretending a Canon of the Councell of Nice: As also the donation of Constantine the Emperour. Likewise the Patriarch of Constantinople (the Emperours Court being removed thither) claimed the like preheminence, by the Decree of a Councell, also by Donation of Maurice the Emperour. Indeed the Easterne Church may challenge to herself some preheminence, in regard of her great priviledges and prerogatives, as having all the Apostles Sees, the greatest number of Patriarchs; being the bigger Church, and more ancient.

The Majesty of the Emperour of Constantinople for above 1000 yeares, which hath withstood Paganisme, and Mahumetisme: And of the Emperour of Moscho, and Trebizand; for some hundred of yeares. The authority of seven generall Councils held among them. The Syrian Language, in which the Sonne of God delivered his Holy Oracles; the Hebrew

and *Greek Tongues*, in which they were Registred : and which hath had not on-ly the *Holy Apostles*, but also *Christ himself*, when he was in his *flesh*, preaching among them. And this Church we are forced to confesse (with the *Bishop of Bitonto*) to be our *Mother Church*, from whom the *Latine Church* hath received the *Holy Scriptures*, the *Creedes*, the *Sacraments*, and *Christianity it selfe*; as the very names of *Baptisme*, *Eucharist*, *Bishop*, *Deacon*, *Presbyter*, and many other sacred things doe testifie,

Moreover, they have (as they affirme) *St. Peters Chaire*, who was *Bishop of Antioch*, and governed that Church many a yeare : Hee was there *Incatbedrated*, with great reverence received and esteemed : But going to *Rome*, he was there most vily used, and put to a most cruell death, with his fellow Apostle *St. Paul*. They also affirme that the City of *Antioch* (commonly called *Theopolis*, that is, The City of God) must needs be much dearer

Allegations
of the Patri-
arch of An-
tioch, & Ger-
mannus Pa-
triarch of
Constanti-
nople, ex-
communi-
cating the
Popc. *Math.*
Paris. p. 465

dearer to St. Peter, which honoured and revered him, than the City of Rome, which most unworthily used him, and put him to death. They moreover affirm, that he must rather leave the Keyes to the Greek Church, than to the Romish, defiled with *Simony, Usury, Avarice*, and all other *Vices* whatsoever. The *Greekes* also charge the *Latines* with divers errors besides the challenging of the Supremacy, which they hold to be most grievous and intollerable: to teach all, & to be taught of none, and Dictator-like to give Lawes to bind other Churches, yea, in things against their Consciences, as is their Doctrine of *Purgatory*, of *Image-Worship*, abusing their *Fasts*, making no conscience to drink in them al day long: that they scarce read the Sacred rules, and holy Scriptures; (saying) That the Popes Commandements, who for the time sitteth in the See of Rome, are their Canons and Lawes. That they make no account of Perjury,

Irenaeus Rodoginus. pag. 18.

idem ibidem. injury, yea that the Pope freeth them of all Perjury, whensoever they intend to breake any bargaine or covenant made with any man. *idem ibidem.* That the Pope and his Priestly traine remit slaughter, Perjury, and all kind of crimes past, or to come by which remission there is a gate opened to villany: And that which is most ridiculous, for the future time, they will remit to a determined time of Months or Years, that the *Latine* Bishops are accessory to the death of Christian people, y^e the Pope especially, who pronounceth the killers of Christians, such as resist the P^apacy, blessed and happy. *idem ibidem.* That they shut up by their Lawes all Priests and Deacons from marriage, and hold it an abomination to receive the Sacrament from married Priests. *idem ibidem.* That there are many Church Men among them, that commit whoredome, and all kinde of uncleannesse most securely,

curely, without punishment.

They accuse the *Latines* of many more *Errors*, both in their *Doctrines*, as also in their manners; some of which you may finde in *Cardinall Baronius Annals. Tome 11 Anno Christi 1054.* with some *Iren. Rodog. pag. 30.* answers to them by the *Cardinal*. But this Church God hath humbled, being subdued by the *Mahumetans*, living as the *Israelites* in their *Egypticke* Bondage. We may see their lamentable estate in the late Martyrdome of learned *Cyrl*, late *Patriarch of Constantinople*, who had long and wisely governed that Church. And it seemeth that this his Crowne of Martyrdome was not to him unexpected; as appeareth by a clause of a letter, written by him to our late Lord Arch-bishop of *Canterbury*, viz.

For the Name of Christ (saith he) which we professe, and whose marks wee beare about in our Bodies, it is

I

a ioy

a ioytous to be afflicted and vexed: so also if it bee the Will of God, to abide the utmost extremity of their cruelty; that in the fiery tryall our Faith may shine more bright, and God receive the greater glory.

This Church hath beene humbled (as before) but the Bishops of Rome have exalted themselves, not onely above their fellow Bishops, but also above their Lords the Emperours, and the whole Church of God.

For the First, Pope Boniface the third Anno. 606. having obtained of Phocas the Tyrant, the glorious Title of *Universall Bishop*, by little and little the Bishops of Rome, subdued divers Bishopricks under them. As Donus the first subiected Ravenna, about the year 676. Pope Stephen the ninth subdued Millaine, Anno 1057. and so others. Yea Urban the 2. exacted an oath of Bishops, for the further establishing

shing of their Authority.

For the Second, *Leo Isaurus* being perplexed with warre in *Asia*, and *Constantinople* it selfe being besieged by the *Caliph*, *Pope Gregory* the second stirred up the *Princes of Italy* against the said *Emperour*, who tooke *Italy* from him; of which the *Pope* hath a part, now called *St. Peters Patrimony*, which the *Emperour* could never againe recover: The *Bishops of Rome* dividing the Empire into the East and West, *Pope Leo* the third proclaimed *Charles of France Emperour*, about the yeare 881. And *Pope John* the thirteenth, translated the Empire about the yeare 968, from the *French* to the *Germanians*.

Thus by little and little the *Emperours* waxed weaker, and the *Popes* stronger, untill the time of *Gregory* the seventh, who founded (as *Aven-*
tine writeth) the *Pontificall Empire*. To this *Annal. li. 5. p. 447.*
Man (saith *Onuphrius*) the *Church of Rome* *In vis. Greg.*
is beholding for her freedome, and that shee ^{7.}

Guichard.
lib. 4.

Epist. 59.

Epist. 6.

Epist. 3.
In sexta
Synod. Con-
stant. an. 4.
Epist. 1.

1. Pet. 2. 13.

To the K. as
unto the su-
perieur.

is preferred above all Kings and Emperours, whom before they obeyed as their Lords, acknowledging themselves to bee their Vassalls; as manifestly appeareth among other Records, by the Dating of their ancient Bulls and Charters, thus exprest: Such a one, our Lord and Emperour reigning. As also by the Letters of the Bishops of Rome, written to the Emperours; as of Pope Leo the first to Martian: By all meanes wee are to bee obedient to your Piety, and most Religious Will: As also of Gregory the great to Maurice the Emperour: I being subject to your command; and of divers others, as of Liberius to Constantius: Leo the first to Theodosius: Simplicius to Zeno: Faelix to the same Emperour: Pope Anastatius to Anastatius the Emperour: Martin to Constantine, with many more. And some of the Bishops shew a reason of this their Obedience to be, because they are commanded so to doe in Holy Scripture: St. Peter himselfe commanding Obedience to the King as

Thus

Thus they were for many hundred yeares subiect to the Emperours ; but now they claime a *superiority above Kings and Princes*, and challenge to themselves *plenitude of Iurisdiction*, to take away, and to give Empires and Kingdoms at their pleasures, bringing the Emperours in subiection.

Pope *Constantine* gave his Feet to kisse to *Justinian* the Emperour. *Gregory* the seventh compelled *Henry* the fourth to wait bare-footed at his Doore three daies and three nights, craving *Absolution*. *Alexander* the third set his feet upon the Emperour *Fredericks* neck.

And as they have lift up themselves over their fellow Bishops, and their Lords the Emperours, so also over the whole Church of God, (*viz.*) Above *Generall Councils* : A *Generall Council* is the representative Church of God upon Earth : they claiming power to iudge & controule all men, *her selfe* to be iudged of none : yea, to make new Articles of Faith. And as the *Donatists* falling from the unity of

the Church, fell also into this Hereticall Opinion, *That the Catholicke Church of God was no where to be found, but in a corner of Africa, where they dwelt, and amongst them.* So the Romanists affirme the Catholick Church of God to be onely in Rome, and in the Countries subiect to their Bishop. And therefore they tearme themselves *Catholicks*, excluding all other *Christians* in the World out of the Catholike Church, and so Heaven, and putting them into the state of damnation, (though never so *Orthodox* and *Pious*) for not being subiect to their Bishop onely. Yet many of these *Christians*, by them so damned; suffer grievous persecutions for Iesus Christs sake; which they might quit themselves of, if they would renounce their Saviour; and also attaine great priviledges and preferments. And that which is more, some of these Churches so damned, and condemned by them, never heard of the Bishop of Rome. *Postel* writeth a Booke of the great multitude of *Christi-*

Christians unknowne to the Latine World.
 Before the Papacy of Julius the third (writeth
 Miræus) the name of the Chaldean Patri- *Miræus de*
 arch was unknowne to us: Neither doe I find *Stat. relig. l. 2.*
 any mention of him in the Popes Records. *cap. 5.*

And yet Cardinall Amuleius reporteth, *Narratio*
 That hee and his Bishops had long kept the *Card. Amu-*
 Faith, and also many of them had suffered *lei. ad Con-*
 Martyrdome for Christs Name. Also the *Trident. 1^a.*
 Indian Christians of Taprobane, and the *195. acta*
 Islands adiacent (saith Thevet) nor their *conc. Trident.*
 Fathers never heard of the Pope of Rome, *Cosm. lib. 12*
 nor his Cardinals, nor of the Greek Patri- *cap. 2. fo. 421.*
 archs, nor of the Councells, untill the Portu-
 gals came among them; and yet they kept the
 Ceremonies of the Primative Church, which
 they received from the Apostles, and their
 Disciples.

God forbid that all these Christians,
 and especially they that have given their
 Bloods for Jesus Christs Name, and glo-
 ry in his Crosse, should be excluded for
 having any share, or benefit by Christs
 Blood; and this for nor being subiect

to the Pope of *Rome*, and for not being members of the *Roman Catholicke Church*, which they never heard of.

By this their uncharitableness, doe not the *Romish* Catholicks cut themselves off from the unity of the *Catholicke Church*: As *Firmilian* writeth to *St. Cyprian*, of Pope *Stephen* Excommunicating other Churches.

Cyp. Ep.
75. p. 204.

Thou hast cut off thy selfe from the unity of the Churches: Deceive not thy selfe; he is a true Schismaticke that maketh himselfe Apostate from the Communion and Union of the Churches: *Thou* thinkest they are divided from thee, but thou onely art separated from them.

As the Church of *Rome* hath exalted her selfe above all other Churches, so also the *Roman Catholicks* are accused for devising, and adding some new Articles of Faith to the old ones, much advancing the state and profit of their Clergy which the other *Christians* will not, nor dare admit of, having received onely twelve from the holy Apostles. As

As first, they have made the Popes Supremacy (before named) an Article of the Faith, (viz.) That their Bishop is head of the whole Church of God; and that every soule must be subiect to him upon necessity of salvation.

Extra, de major & obedient. cap. unam sanctam.

Secondly, * That their Bishop cannot erre in Cathedra.

* Gregory the great the 62. Pope of Rome writeth that none of his Predecessors tooke that name upon them.

Thirdly, That their Bishops hath power to depose Kings, and to dispose of their Kingdomes.

Fourthly, For the honour of the inferiour Clergy, they have made Transubstantiation a Doctrine of Faith, by which every Priest hath superlative power given him. As a Reverend Bishop writeth (viz.) To doe a greater worke daily than God did in the Creation: For therein Almighty God made but Creatures: But in this the Priest (as they say) can make his Maker.

The word Transubstantiation is not in our ancient writers, found first in Hoven-den. p. 304. who lived about the year 1204. Biel Canon missa.

Fifthly, for the more honour of the Clergy, They allow them, the onely use of Christs Blood in the Eucharist, prohibiting the Laity the use thereof: VVhich all the

Christians in the Vniverse enioy, but onely the *Romish Catholick Laitie*, and for this they have made a Decree flat against Christs institution. viz.

Although the Lord Christ in his last Supper did deliver this venerable Sacrament in both kinds, &c. Yet, non obstante, they doe approve and decree for a Law, the custome of receiving in one kind.

Againe, for the better Maintenance of their Clergy, they have invented new devises; as *Purgatory*, with the horrible paines thereof, as with *Burnings, Boylings, and Roasting* of soules; they doe so fright simple people, that they get much mony from them. Of this place the Bishop of *Rome* hath iurisdiction (the other *Orthodox Patriarchs* having nothing to doe with it) commanding out whom he will: much Treasure is got hereby.

2 *Pardons*, which are grounded upon *Purgatory*. *Pardons* began (saith *Fisher, Bishop of Rochester*) when men were frightened with *Purgatory*.

3 The

3 The inferiour Clergy doth also share with the Pope in the profits of *Purgatory*; for they have turnd the Holy Sacrament of the *Eucharist* into a *Sacrifice, true, reall, and propitiatory*, under the name of *Maße*, in which they doe say, that the Priest doth truly and really offer up Christ to God his Father: but this is done by way of bargaine and hire, for remission of sins, and freedome of soules out of *Purgatory*. And of this they make great profit.

4 They have made a Canon for the *Worshiping of Images*, ; and for this cause they have in every Church an Image or more of some of their Saints ; many of which, simple people, and especially foolish women, are made to beleeve, to have some speciall vertue to helpe, as *St. Radegond* can make barren women fruitfull, *St. Bartilnew* can make women whom she was brought to the Saint for helpe. *St. Bartilnew* was Purveitor to *St. Thomas Becket* : they that would have a male-child, offered to him a Cock ; they that would have a Female offered a Hen, *Vid. Lamber. peramb. page. 511.*

Enquire for
St. Uncomber
in St. Pauls
Church in Lon-
don. To this
Saint they of-
fered Oates.
Shrined at
Wilton.

Adoration of
Images not u-
sed in England
many 100 of
yeares after
Christ. Al-
wine writ a
Booke against
it subscribed
by our Bishops
and Princes.
Read Roger
Hovenden, Si-
mon of Dur-
ham. Florus. Hi-
storian. His-
tory of Eng-
land.

to conceive a Male-child or a Female, according to their desires. *St. Margaret* can give them easie labour. *St. Uncomber* can make peace betweene married folk. *St. Edith* can keepe corne from blasting. And to these Saints simple people did trot with rich Offerings, and *Worship these Saints with kneeling, bowing, and praying before them*: yea, the Priests carry them about in *Procession* with great pomp, playing at noddie with the simplicity of the people.

They have also devised a *Treasury*, in which is reserved the surplussage of the Sufferings of Christ, & of the Saints. Whereas (say they) the least drop of Christs Blood had been sufficient to have saved all the World. And that Christ shed all his blood; and also that many holy men suffered more than their sins deserved: least their sufferings should be in vaine, they are reserved in this *Treasury* for the Pope to bestow where he list.

The other *Orthodox* Christian Patri- archs

archs having nothing to doe with this *Treasure*. With this, and such like devices they get much money from simple and silly people.

For the confirmation of these things, although they have no *Scriptures*, yet they will store you with multitudes of *Miracles* and *Visions*.

These, with some other the Church of *Rome* hath *Canonized* for *Articles*, or *Doctrines of Faith* : as if the *Apostles Creed* should be *defective*, which the other Christians in the world thinke to bee compleate enough.

About these Additions is the contestation betweene the *Roman Catholicks*, and the other Christians of the world. These are urged by the *Romanists* under their Popes curse ; and these additions are rejected by others fearing Gods curse, being *Articles* not left by the holy *Apostles*, nor found in holy *Scriptures*. The societies of *Christians* before named (excepting the *Romanists*) doe all gene-

generally (as I find) deny the Popes Supremacy, viz.

First, That every soule must bee subiect to him upon necessity of salvation.

Secondly, they affirme the *Roman* Bishops to be subiect to *Error*, as other Bishops are.

Thirdly, they deny that he hath power to depose Kings, and to dispose of their Kingdomes.

Fourthly, they teach not works of Supererogation.

Fifthly, they admit not of *Purgatory*.

Sixtly, nor pray for deliverances of soules, from any temporall punishment after this life.

Seventhly, they reiect the *Romish* Doctrine of *Pardons and Indulgences*.

Eightly, they allow not *private Masses*.

Ninthly, they administer the Communion in both kinds, daring not to keep the Cup, the symbol of our Lord Iesus Christs Blood from the Laity.

Tenth

Tenthly, they believe not the *Romish Transubstantiation*.

Eleventhly, nor the *now reall sacrificing of our Lord Jesus Christ* to quit soules out of Purgatory.

Twelfthly, they have *married Priests*.

Thirteenthly, they make no Image of God.

Fourteenthly, they have most of them their Service in *their owne or a knowne Language*.

And these are some of the causes of the bitter contentions between the *Roman Catholicks*, and these other Churches: And as the *Roman Church* excommunicateth these Churches; so doe they excommunicate the *Roman Church*: For example; the Patriarch of *Constantinople* doth yearly excommunicate the Pope and his Church for *Schismaticks*: The *Moscovites* doe the same, as counting the Pope an Hereticke. The Patriarchs of *Jerusalem* & *Antioch* have done likewise. The *Christians* under the Patriarch of *Mozul*, call the

*In prefati-
one ante
acta Theo-
log. Witer-
berg. & Hi-
eremiam Pa-
triarcham.
Saetan. ca. 2.
Error 3.
Thevet. Cos-
lib. 9. catho-
trad. qua 2.
Thevet. Cosm.
lib. 10.
Brerw. enq.
pag. 159.*

the Pope the Reprobate Bishop : other call him *Antichrist*. The *Copts* account the *Roman Church* Hereticall and avoid the communion and conversation of the *Latines* no lesse then of the *Jewes*.

Thus some of the Popes of *Rome* have beene like *Ismael*, whose hand was against every man, and every mans hand against him. The *Turkes* in their *Mahumetan* Worship. The *Pagans* in their adoration of the Sun and Moon. The *Aegyptians* in the service of *Isis* and *Osyris*, use diversity of worships and Rites, and yet still retaine the ill-tied knot of Friendship in their Idol-worship. But *Christians* differing, thunder calumnies, & bolt out excommunications one against another, & after their excommunications usually follow eradications of *Kingdoms*, people, & estates by *Conspiracies*, *rebellions*, and hostile *machinations* by generall *Massacres*, and particular torments: As how many Kings and great persons have beene murdered by their desperate *Assassins*.

The

The said Massacre in France is not to be paralleled by any ancient cruelty.

The *Acharenticall* Powder treason, for the heinounesse thereof, will seeme incredible in the Ages to come. Examples are infinite ; yea, so great is the *uncharitable*ness and cruelty of the *Roman Catholicks* to the *Christians* of the *Reformed Churches*, that if any of them dye among them ; they setting themselves (as if it were) upon Gods Tribunall, (in whose secret Cabinet is blessing and cursing) give sentence of damnation against them, sending their soules packing to hell, and denying their bodies Christian Buriall. Barbarous cruelty, voyd of Charity ! As a tree is knowne by his Fruit, so is the true Church by Charity : By this (saith our Lord) all men shall know that ye are my Disciples, if yee love one another. John 13.35.
Damian. a
Goes de
Ethiops
Morib. pag.
235.

Zugul-Zabo, an *Ethiopian* Bishop, and sent Embassadoer from the Emperor of *Ethiopia*,
L

pia to the K. of Portugall, complaineth : his words are these : *The Romish Doctors* (I know not how piously) *forbad me the communion of our Lords Body, all the time I was in Portugall, even the space of seven yeare ; and (which I cannot relate without grief and tears) I was reputed among the Romanists as a Heathen, and Anathema : upon which their doings, let him that governeth all things looke : to whose iudgement I commit these their doings.* This their uncharitablenesse doth not onely offend other *Christians*, but also it maketh the very *Mahumetans* to loath our Profession, to condemne our Faith, and to persecute our Persons. Good Iesus! when shall these iarrings have an end? when shall the Church *Catholicke* live in union of faith, and communion of Charity? O miserable *Christians*, returne unto the Lord, and he will cure you : Earnest Prayer, endlesse Devotion, volumes of penitentials, *Ninives* fastings, *Peters* weeping, *Pauls* conversion, is the Metredate and true *Alexipharmacon* to cure this *Vlcer*, to heale this never enough

to be lamented Schisme. Alas, who shall furnish my eies with floods of water? who shall make my head a living Spring, that I might water my Couch with sorrowfull teares? As for us Clergy men, let us not so much endeavour to make the *Christians* our adversaries odious to our people; as to move them to commiserate their estates, and so to make our ioynt prayers to *Almighty God*, (not for their confusion) but for their Conversion. Oh would to God, the Potentates and Monarches of *Christendome* would ioyne hand in hand, to make up the breaches of *Zyon*, and to build up the wals of *Jerusalem*.

Oh sweet *Iesus*, that cleansed thy Church by thy most precious blood, Prince of *Peace*, and author of love, grant us thy peace. To conclude, my most humble prayer to *Almighty God* is, that he would vouchsafe us, most unworthy, to enioy that Legacy which our Lord and Saviour *Iesus Christ* left unto us, viz.

My Peace I give unto you; my Peace I leave with you. And for this cause, I humbly supplicate his *Divine Maiesty*, that he would incline the great *Bishop of Rome, Pope Urban*, whom he hath endued with many gifts and graces; with the hearts of the *Lord Cardinalls and Prelates* of the *Church of Rome*; that they would submit themselves to retrograde from some of their *new Canons*, to the *ancient Primative Canons* of their Church. *viz.* That they would restore to the Church of God, of which they have cure, in the *Sacrament of the Eucharist, The Cup, the symbol of our Lord Jesus Christs blood*, according to our Lords holy institution, and practise of the *ancient Roman Church*, and of all the other *Christian Churches* in the *World*.

That they would suffer our Lord *Iesus Christs* sheepe to *drinke of the Waters of Life, (viz.)* to have the use of the *Holy Scriptures* in the *Vulgar tongue*, (from which they are now restrained) with

with their Service in their own tongue.

That they would permit *Marriage* to all men, and repress *Stewes* and *Brothel-houses*, permitted by them, scandalous not onely to all the Christians in the *VVorld*; but also to them which are without: with some other like things; which may admit of reformation.

And also, whereas some other Churches pretend to abhorre *Idolls*, I wish from the bottome of my heart, that they would also abstaine from committing of *Sacriledge*. And whereas they cry out of permitting of *Stewes* and *Brothel-houses* in the *Roman Church*; that they would be as zealous in not permitting oppressing *Usury* among them: both which are alike abominable in the eyes of Almighty God.

Sweete Iesus! what should not a man doe? yea, what should he not suffer, to quench the fire of Contention in the Christian world!

There was a time, when the *Roman Church*

Church did acknowledge her selfe a sister, and not a mistris.

There was a time, when as, with an Harmonious concord, she suffered with the rest of her Sisters, even when as *Arrianisme* had in a manner overwhelmed the world.

There was a time, when she gave her helping hand (as at the famous Councils of *Nice*, *Ephesus*, *Constantinople*, *Chalcedon*) and did not rule after a *Dictatory* manner.

Let none foster Schisme against Conscience to maintaine themselves in dignities, wealth, and promotions, to the ruine of the *Christian World*.

Christs Coat is rent, his Garment is torne in pieces : The World is distracted and distempered with the raging waves of Opinions : By which meanes, the *Turke* over-ruleth the flourishing and most famous parts of *Christendome*: and have erected the worship of *Mahomet*, even in the stately Oriental *Basilisks*.

Con-


Constantinople, the *Queene of Beauty*, is
become a *Mansion of Mahumetans*: And, if
these *devisions* continue stil, the rest of
the *Christian* world is likely to be in great
danger. The good God of Peace, make
peace in *Christendome*: and grant that all
that confesse his Holy Name, may
agree in the Truth of his Ho-
ly Word ; and live in
Vnity and god-
ly Love.
Amen.

FINIS.



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Errata.

PAge 5. in marg. read quod habetur. p. 9. l. 5. r. Lazarus first
Bishop of Massilia. ibid. l. 18. r. Cleve. p. 10. l. 11. r. Werra-
hurg. l. 13. r. Voiland. p. 14. Tit. r. Romanists. l. 14. r. Barna-
bis. p. 15. Tit. r. Romanists. p. 24. l. 11. r. accounted. mar. r. Sinas.
p. 30. l. 20. r. a Jesu. p. 36. l. 16. r. to put. p. 38. l. 12. r. Presbyteros. p.
41. Tit. r. Bishops in ancient times. p. 43. l. 7. after continent. r.
the Spaniards have in West India some Bishops. p. 53. l. 13. r. al-
most all. p. 59. l. 14. r. 801. p. 65. mar r. extra. mar. r. missr. p. 73. l.
1. r. last. p. 72. l. ult. Assassinate. p. 78. l. 12. r. hath.

